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AN ARABIC VERSION OF THE EPISTLE OF DIONYSIUS THE AREOPAGITE TO TIMOTHY.

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The writing that purports to be a letter addressed by Dionysius the Areopagite to the Timothy of the New Testament on the occasion of the martyrdom of the apostles Peter and Paul in Rome, is not included among the epistles usually associated with *Περὶ τῆς οὐρανίας ἱεραρχίας* and the other works that bear the name of the same person as author, and its history must be investigated independently of theirs. Composed originally in Greek, it no longer exists in that language, unless it lies hidden in some unpublished manuscript,¹ but it is known through ancient versions, an extant copy of one being as old as the seventh century. A Latin translation has been printed several times, appearing appended to the 1478 edition of Nicolaus de Gorran's *Postilla super Epistolas Pauli* as the earliest dated, if not absolutely the first, Dionysian production of the press. Armenian and Syriac texts were published by Martin in Pitra's *Analecta Sacra* (Tom. IV, Paris, 1883), and an English rendering of an Ethiopic one was given by Malan in connection with his version of Abdias' *The Conflicts of the Holy Apostles* (London, 1871).

To the material for the critical study of this epistle I now add a hitherto unprinted Arabic translation that appears not only to have been made directly from the lost original, although already interpolated, Greek text, but also to show that an Arabic form lies back of three, if not of all, of the other versions.² It is from a manuscript obtained by me in Syria that, though without a date, is probably of the seventeenth century.³ The document

¹ The reported existence of Greek manuscripts of this epistle in Vienna and Florence is probably incorrect.

² I will not now go into details, but expect at some future time to prepare a paper on this subject. I will say, however, that I think that in its original form this epistle was very different from what it is at present, containing, for example, no mention of Peter or of an apparition of Paul.

³ The manuscript consists of twelve leaves of paper $7\frac{1}{2} \times 5$ inches in size. Pp. 2-22 are occupied by the present text, the other three pages being blank except that p. 23 bears the

is reproduced with literal exactness; it seemed unnecessary to call special attention to all the scribal inaccuracies, but some emendations are suggested in the footnotes.

ARABIC TEXT.

هذه رساله ارسلها ديونيسوس الكبير الي ثيموثاوس الرسول تلميذ
بولص السليح من اجل شهادة الرسولين القديسين
بطرس وبولس بمدينة روميه العظما*⁴

للتلميذ الالهي والابن الروحاني وتلميذ⁵ الاله وورثته ومكمل
مشيائه والمصطبر علي شدايده⁶ والعالي علي كل المذابح⁷ والمثاني
المعلم الحق والاب الروحاني ثيموثاوس من [د]يونيسوس الان
افرح لان ذلك الابس الاله والمصلوب للمسيح والمالوم معه وابو
اللسن ومنير الكنايس ومظلم الملة⁸ الحنيفيه⁹ الفاش¹⁰ الذي به
شققت⁹ [III]¹⁰ ابواب الخطيه الحجر الالباس المبعد والحاطم الخطايا

الخط يبقا زمانًا مديدًا وصاحب الخط تحت الارض مدفون words
يا قاري [ان] كرنه بدعاك "The writing remains a long time and the writer is

buried under the earth; O reader, remember me in thy prayer." (The letters inclosed in brackets and the three similarly treated in the main text have been lost through injury to the manuscript.) All the writing, including the few corrections, is from one hand.

⁴ The title is in red ink. Many red dots are scattered through the text, as though to punctuate it, but I have omitted them because of the arbitrary way in which they were placed.

⁵ رسول or some other word referring to Paul should be found between وتلميذ and الاله.

⁶ Read المذابح or, following the analogy of the MS. elsewhere, المذابح.

⁷ The sense requires that this word and those from the same root found elsewhere in the text be read as from جنف "to incline [from right to wrong]" and not from حنف "to incline [from wrong to right]."

⁸ Read الفاس.

⁹ A ا after this word; the scribe began to write the following ابواب, but concluded the space was too limited.

¹⁰ Roman numerals indicate the pages of the MS.

حجر المغناطيس الهادم العالميات والمشتت الجن المبيد اعيادهم
 الملاك الارضي والانسان السباوي المقتدر القوي الشجاع الشهم
 الايقونة الالهية والصورة المسيحية الراد للشعوب وعدو اليهودية
 المقلد الجموع والمعظم الكنيسة المهتم الروحاني وترس العدل
 خادم المسيح وكارز الانجيل الذي شق الحنيفة وفرح الكنيسة
 الفم الالهي واللسان الروحاني جامع ومنتاش الغايصن اب
 اليناما وقيم الارامل المنهض الواقعين والمثبت الواقفين الشافي
 [IV] الامراض والمعصب المهشمين الجسم الذي ضم البلدان
 المسكن المدن النوتي الحكيم المركب المخلص المشتاق الي الاشيا
 التي فوق والقاهر التي اسفل هذا الان قد خلفنا في الاتعاب
 الصعبة. وانصرف الي المسيح يا اخي ثيموثاوس اين ابوك الروحاني
 اين معلمك يا تلميذًا وادًا المعلم من اين تجيني الان بسلامة
 من البر او من البحر من غلاطية او من اسبانيا من اسيا او
 من قرنتيوس الان قد صرت يتيمًا فريدًا يا اخي ثيموثاوس قد
 انقطع سعيك المسرع ما يكتب اليك الان اين تلك اليدان
 المقدستان يا ولدي ما ارسل اليك [V] ايضا ان تجي الي معلمك
 في بعض المدن يا اخي ثيموثاوس اين سمعت ان حصل¹¹ ابوك
 الروحي بولص الان اليوم كملت كلمت السيد القاييله حقًا اقول
 لكم انكم تشتاقون ان تبصروا ساعة واحدة من معلمكم¹² فما

¹¹ Read وصل .

¹² The attached pronoun changed from ك to كم.

ترونها¹³ يا اخي ثيموثاوس قد وافانا يوم الحزن والنوح يوم
الظلمة والادلهمام فمن لا يهتف مع النبي قايلًا من يعطي راسي
مياهاً وعيني ينبوع دموع فاجلس باكياً ليلاً ونهاراً علي يتم
الكنيسة يا ثيموثاوس اجمع الان مصاحفك كلها لان من ذا يوجد
يترجم لك كلام الانبيا المكتوم [VI] قل الان¹⁴ انا مثل عاموص
النبي انا راعي معزي وما تحتاج تخدمه ايضا في رباطته ولا تدرس
ايضا رسايله¹⁵ المغبوظة ولا يرسل اليك انه عار ومجلود ولا تقلق¹⁶
بانه في شدايد كبار ولا يكتب اليك من بولص اسير يسوع
المسيح ولن يحتاج الان اليك ولا يكرز بك منه في المدن قبلوا
ابني وحببي يا اخي ثيموثاوس هات معك¹⁷ ارميا النبي القايل
قلبي متقطع من الحزن وما يفتر من لا يتردا الحزن والنوح¹⁸
ومن لا يشتمله دوار [الم]وت ايها الكهنة البسوا المسوح [VII] وبا
خدام المذابح ابكوا ونوحوا في الرامة قد سمع صوت لا نوح فقط
لكن وموت لان ضربتين مرتين صارتا في يوم واحد وحزينين في
ساعة واحدة وخبرين كاسرين في وقت واحد وحزن وغم ونوح

¹³ There are considerable differences between the quotations in this document and the passages as they appear in the Bible.

¹⁴ Between **الان** and **انا** occurs a dittograph of the six words **مصاحفك كلها** **الان**, the last three of which were canceled by the scribe himself.

¹⁵ **رسايله** superimposed upon **رباطته**; cf. the fourth word preceding.

¹⁶ Final **ق** changed from **ل**.

¹⁷ **ع** changed from **ع**.

¹⁸ The article at first followed by **ح**; cf. the preceding word.

اعظم من كل نوحٍ الان تمت كلمت يعقوب ان يوسف فقدته
وبنيامين ما رايتته والان بولص ضو الكنيسة ونحر المسيحية ليس
حاضراً وبطرس اساس الكنيسة ورجاء المومنين¹⁹ ليس موجوداً قد
كملت كلمت النبي القايله ان حجارة مقدسه مطروحه مدرجه
في هذا اليوم تم ما قال داود [VIII] النبي انهم بدلوا²⁰ جثث
عبيدك لطيور السما ولحوم ابرارك لوحوش الارض اين جري بولص
الان قد استراحت²¹ تلك الرجلان المقدستان من تعب الطريق
وما تقع ايضاً رجلاه في الفلق والحبوس ولا يتكتف ولا يتقيد ولا
يمشي ايضاً الي بلدان الاعجام ولا يدخل [A] لمدن والجزاير ولا
تمتد ايديه في حبال الصواري ولا يركب في الزواريف اي بلدٍ لم
يدخلها واي مدينةٍ لم يسلكها اكم تعب تكبده اين تلك
اليدتان²² المقدستان كم من رسايل الالهيه كتبها²³ بكم سلاسل
غللتنا كم قبلت من شعب [IX] اليهود ربطات اين هو ذاك
الجسم المقدس القابل الضرب والمصطبر علي الشدايد اين ذاك
الفم الناطق واللسان الدرب اين حكمة الحكماء اين نطق
الفلاسفه والنفس الالبسه الاله يا اخي ثيموتاوس فلنعلن لمعيد

¹⁹ superimposed upon و ; cf. the preceding syllable of the word.

²⁰ Read بدلوا .

²¹ قد استراحت in the right margin.

²² A ي between the د and the ز canceled.

²³ Part of this word has been lost through injury to the MS., but it was certainly as here given and not a dual form.

الاعیاد عیدًا ولنصنعَ لذلك القرباب المقبول قربانًا كن ذاکرًا
ذلك الذاکر للقديسين منذ²⁴ لا ينوح علي المستحقين
الاکرام لانهما اسلما الي الموت كصانعي الشرور يا اخي
ثيموتاوس لو كنت شاهدة ذلك الجهاد العجيب وسمعتُ لعله من
افراط حزنك [X] كنت اضحليت لان حزنك لم يكثر اذ لم تكن
حاضرًا وقت خروجهما²⁵ ليقبلًا القضية من لم ينوح في تلك
الساعة المولمة والحزنة حين كانت ايديهما مغلولة بسلاسلٍ مثل
قتله والحافل مجتمعه لمنظر تلك الاعجوبة والشيخوخة المكرمه
مشتومه من الحنفا واليهود من ذا لم يبكي في تلك الساعة اذ
كانوا يبصقون في وجوههما ويقبلان الضرب من كل جانبٍ
صامتين كخاروفين ودعين يسلم احدهما علي الاخر ببكاءٍ وحزنٍ
وفارق احدهما الاخر بحصراتٍ وغم ويبصير²⁶ احدهما الاخر ويفرق
بينهما ويسلمان [XI] الي الموت ايها الاخوان واعضاي وبني وحببه
واحدة احدهما اسلم الي الصلب والاخر الي القتل اي قلب²⁷ لم
ينوح اذ يسمع ابوي الحق بطرس وبولص قايلين امضي مسلماً
يا معظم الكنيسة ذهلت السموات لفارقت القديسين فرغت
الارض لما قبلت دم نفسي البارين الركي الهواء تالم من اجل

²⁴ Read as two words.

²⁵ The ج at first خ .

²⁶ At first ويصير ; when the scribe inserted the ب , he neglected to remove the second ي .

²⁷ قلب (?) erased from before .

موت هذين القديسين الملائكة ذهلت من جهاد تلك
الشيخوخة المكرمة من هُوَ العادم العلم اذ يبصر بطرس معلّمًا
علي الصليب منكسًا ينفجح حزنا انا يا اخي ثيموثاوس لم اكن
قريبًا منه لما قبل القضية لاني مضيت [XII] مع بولص لان هما
ليساً في موضع واحد استشهدا جميعاً ويحي يا اخي ثيموثاوس ما
كان امرّ تلك الساعة التي فيها امر السياف لبولص ان يطاطي
رأسه تحت السيف وعيناه يهملان الدموع وبلى يا احي في تلك
الساعة التي رايتنه ناظرًا الي السما ورأسًا علي جبهته المقدسه
صليبًا وبسكون بغير شده امال رأسه تحت السيف وبلى يا اخي
من تلك الساعة التي رايتنه فيها مخضبا بدمه وبلى يا اخي
الروحاني انك صرت مستوجبًا لمثل هذا الموت ويح لي يا ابي
الروحاني كيف²⁸ انك صرت لي تاركًا وحدي [XIII] الي اين مضيت
اين اطلبك يا فخر المسيحية ومعلم الامم من سكت نغبتك
التي عظمت الكنيسة من ذا اخرس قيثارتك التي لحنت الالهيات
كيف امضي الي تلاميذك يا معلم العدل وماذا اقول لهم عنك
انك محبوس او مقيد منهم من²⁹ ارسله اليك الي من تحتاج منهم
او من تريد منهم لانك من الان ما تحتاج الي احدٍ منهم من
اورشليم قبلت الاغلال وفي روميه بعد سنتين انحلت منك لان
داود في توجه³⁰ هكذا كان قايلًا الويل لي يا ابني ويحي يا³¹ ولدي

²⁸ كيف interlineated. ²⁹ من interlineated. ³⁰ Read نحوه. ³¹ A و before يا canceled.

وانا هكذا عتيد ان اقول الويل لي [XIV] يا ابي الويح لي يا
معلمي لان هذه الضربة ما يوجد لها عصاب وهذا النوح ليس
لـ³² عزا وهذا الوجع ليس لـ³² شفا لانكما في حياتكما صرتما³³
متوافقين وفي وفاتكما القيت اجسادكما مثل جنت³⁴ الحيوان كم
من كنايس تتوقع مناجاتكما وكم من كهنة ينتظرون يقبلون
منكم رسايلاً اليوم تبطل طرفات تلاميذك من رومية اليوم صارت
تلاميذك يتاما من يصلح مند الان بين الغضوبين من يلخص
لنا الكتب ما نسارع مند الان الي رومية ولا نقول ايضا تعالوا
نجتمع³⁵ ونمضي³⁶ بولص ونسيع منه الكتب والتفسير [XV] ما
نحتاج ايضا الي كتب الانبيا لاننا ما نجد من يفسرها لنا الي
من³⁷ سلمت تلاميذك يا معلم الحق مغبوطه رومية ان استحققت
هذه الكرامة السيدية بالحقيقة اب قد تواخت اورشليم ورومية
لان تلك قتلت المسيح وهذه قتلت رسولية اورشليم تسجد لمن
صلبت ورومية تعيد للذين قتلتهما يا اخي ثيموثاوس لقد
رايت عجوبة عظيمة في اليوم الذي فيه توجا الرسولين بطرس
وبولص لانه لما فارق احدهما الاخر عاينتهما داخلين قدامي

³² after لـ³² عزا, but canceled by the scribe; cf. the preceding context.

³³ The ✠ at first of the final form.

³⁴ Read جثث .

³⁵ Omit the first ✠, the scribe having written that letter prematurely and neglected to erase it.

³⁶ There is a blank space sufficient for the word الى to the right of بولص .

³⁷ Changed from آين .

في باب واحد معاً أحدهما ماسك يد الآخر [XVI] لابسين لبس الملك وعلى راسيهما تاجان موضعان ولست أنا وحدي استحققت هذا المنظر بل وشابة واحدة كانت من جنس نيرن المنافق كان بولص القديس قد عمدها لانه لما خرج ليستشهد اخذ منها عمامة راسها وقال لها اذا عدت جيتك بها فلما احسني راسه تحت السيف لف وجهه بتلك العمامة ولما عاد الجند قالت لهم تلك الشابة اين³⁸ هو بولص فاجابوها قايلين هو في ارمانون³⁹ قتيلاً طريقاً وعبامتك ملفوف بها وجهه ملتوتة بدمه فاجابتهم تلك الشابة ان بطرس وبولص الان عبزا [XVII] بي هاهنا لابسين زي الملك وموضع علي روسهما تاجين وتلك العمامة التي دفعتها الي بولص قد جاني بها فلما ارتهم اياها دهلوا⁴⁰ وسجوا لله وكثيرين منهم امنوا بالله وصاروا من اجل هذه العجيبة مسيحين فلان يا اخي ثيموثاوس هما قريبان منا بالروح يا اخي قد مضى من كنت تحبه الي عند المسيح وكما كان شاول ويوناثان

³⁸ تلك after ايين, but canceled by the scribe; cf. the preceding context.

³⁹ Both the Syriac and the Armenian versions have here a similar word, but the editor of those texts says, "Quid significet vox illa *armenum* plane nescimus." Old Latin readings are "in valle pugili" and "in valle pugilum." An account of this kerchief incident is also given in *Πράξεις τῶν ἁγίων ἀποστόλων Πέτρον καὶ Παύλον*, and there Paul is said to have been executed in a place called Ἀκουαὶ Σαλβίας—the words are variously spelled in the MSS.—i. e., Aquae Salviae or Abbadia della Tre Fontane. The mention of waters in this parallel passage and elsewhere in connection with Paul's death suggests that the ارمانون of the present MS.—and of the Arabic text that lies back of the Syriac and Armenian versions—is a corruption of مرج عيون "land of springs," a term similar to

of springs," the designation of a district in Syria. (Cf. note 49 for an instance of the use of ا in the place of ع. The Arabic name of Armenia is different from the word in the text).

⁴⁰ Read ذهلوا.

في حياتهما وموتهما لم يفترقا كذلك ونحن لم نتميز منهما حتي
فرقهم الناس منا وهذه الفرقة ليس فيها قطع رجا لان الفرقة
القاطعة الرجا انما هي اذا فرقت الملائكة قومًا من قوم
[XVIII] والنسبا من ذوي جنسهم وليس كان قد انفصلنا من
اتباع الرسولين هاهنا فليس من ذلك قطع رجا وانما الفرقة التي
تقطع الرجا هي الصايرة⁴¹ من الله هناك التي لا يكون فيها عزًا
الي دهر الدهور وما يدنوا احد من⁴² احبايه فاماء نفوس
الابرار فان بعضها يشاهد بعض ولها ذكر ومنظر وتعرف جميع
الاشيا سواء الكلام فاما الرسولان بطرس وبولص فانهما في تلك
الحياة المغبوطه ونفوسهما متنعمه بالحيا⁴³ الباقية التي لا تموت
ولن تستطيع كل نفس ان تدنوا من انفسهما اولايك بولص
الشاتم لله في الناموس والمكرم اياه بلا ناموس [XIX] وذلك
الذي كان يحارب المسيح عن ختانة اليهود يقاتل اليهود والحنفا
بالحب والود الذي كان له مع كنايس الشعوب بولص المشوق
وجمال الامم والمرحوم⁴⁴ والماصور من اجل الشعوب يا لعنف غنا
معرفة حكمه الله ان احداً لا تستقصا⁴⁵ احكامه فاما انت يا اخي
فتفهم هذه الاشيا والله ابو كل رحمه يمنهم نفسك الفهم اين
بولص اين بطرس اين الناطقين الالهيات بالحقيقه يا اخي

⁴¹ Read **و** for **ص**.

⁴² before **من** canceled.

⁴³ The **ي** at first **خ**.

⁴⁴ Read **والمرجوم**.

⁴⁵ Read the initial letter as **ي**.

ثيموثاوس ان الربيل للولاد اذا اضاعوا ابايهم والتلاميذ اذا فقدوا
معلميهم والغنم اذا فقدت رعاتها وويح المريض الذي يكون
الطبيب بعيداً منه واهّا لذلك اللسان [XX] الدرب والبحر الذي
لا يلمس واهّا للعمق الذي لا يدرك واهّا يا بولص الحصن⁴⁶
الذي يجمع الغنا ويخزنه في الكتب فلو كنت قلت لنا انك
تنصرف الي المسيح سريعاً لعلنا كنا غنيين بترجمة رسايك ماذا
نعمل انك افقدتنا قرأت الكتب ويحي من هذا الحزن وانكسار
القلب يا اخي ثيموثاوس لا تقري في العتيقة بل اذكر القرابين
التي امرنا بها بولص عالماً ان كل كلمة معوله من الله هي
حد جزم لان هكذا امر بولص الالهي الناطق في الالهيات ان لم
يكن في الكنيسة مترجمون فلا تقري الكتب فلان قد اخذ
[XXI] صاحب الحكم كل التفاسير يا اخي ثيموثاوس صوم وصلي
واسهر وابتهل ان يوهلنا⁴⁷ المسيح للملك مع بولص معلمنا لان
تلميذ ايليا من معلمه طلب ما يفوق الحد لكن انظر انه ما
منع الموهوبة⁴⁸ لانه ارض⁴⁹ معلمه ولا سام ولا متكاسلاً عن معلمه
ومع هذا ان العناصر كانت ترتعد منه والناس قاطبة يبغضونه
وهو لم يفارق معلمه وقد كان له تلاميذ كثيرون ولاكن لم
يصابر منهم سوا اليسع وحده وبنوا اسراييل كانوا يشتمونه قايلين

⁴⁶ Read الحسن .

⁴⁷ Read يوصلنا .

⁴⁸ A من before this word canceled by writing the initial | over it.

⁴⁹ Read عرض .

هذا تلميذ النبي هذا تلميذ ناقص الناموس ولم يكن يجابهم
 فلهذا اهل للموهبة التي طلبها من معلمه وانت ايضا تعلم
 ان⁵⁰ كثيرين [XXII] كانوا لبولص ولم يصابر احد معه الشدايد
 الا انت وحدك فبالحقيقة يا اخي انك مستوجب لموهبة النعمة
 اكن ذلك المجازي للاتعاب يجازيك عوض جميع الصعوبات
 واللاتعاب التي صابرتها مع بولص القديس بصلوات جميع الذين
 خدمتهم في ربطاتهم امين ولله اب الكل التسبيح مع ابنه
 الوحيد والروح القدس الحي الان ودائماً امين

TRANSLATION.

This is an Epistle that Dionysius the Great sent unto Timothy the Apostle, the Disciple of Paul the Apostle, on Account of the Martyrdom of the Holy Apostles Peter and Paul in the City of Rome the Grandest.

To the godly disciple and spiritual son, even the disciple [of the apostle⁵¹] of God and his heir and the fulfiller of his will and the endurer of his adversities, even the one rising above all praises and the imitator of the true master⁵² and spiritual father, Timothy, from Dionysius.

Now I rejoice that that one clothed with God, he who was crucified for Christ and suffered with him, the many-tongued,⁵³ the enlightener of the churches and darkener of heathendom, the axe by which were shattered [III] the gates of sin, the diamond removing far off and crushing sins, the magnet demolishing worldly things and dispersing demons, the destroyer of their feasts, the terrestrial angel and celestial man, the powerful, the strong, the courageous, the sagacious, the divine image and Christly picture, the friend of the Gentiles⁵⁴ and enemy of Judaism, the diminisher of the synagogues⁵⁵ and magnifier of the church, the spiritually concerned and shield of justice, the servant of Christ and preacher of the gospel, he who pierced through heathendom and rejoiced the church, the godly mouth and spiritual tongue, the gatherer and taker

⁵⁰ ان interlineated.

⁵¹ Cf. note 4. The emendations suggested in the notes to the Arabic text have been followed in the translation.

⁵² Or *teacher*, and so throughout this translation.

⁵³ Lit., *the father of tongues*. ⁵⁴ Or *peoples*, and so elsewhere. ⁵⁵ Lit., *the assemblies*.

out of those plunging [into sin], the father of orphans and support of widows, the raiser up of the falling and confirmer of the standing, the healer [IV] of the sick and binder up of the wounded, he who united countries, the pacifier of cities, the wise sailor, the putter together, the saver, the one desirous of the things which are above and overcoming those which are lower—this one now hath left us behind in hard toils and departed unto Christ.

O my brother Timothy, where is thy spiritual father? where thy master, O disciple loving his master? Whence wilt thou now bring me greetings—from the land or from the sea, from Galatia or from Spain, from Asia or from Corinth? Now thou hast become an orphan alone. O my brother Timothy, thy swift course is ended. He will not write to thee now—where are those holy hands?—"O my child;" he doth not send to thee [V] also to come to thy master in some city. O my brother Timothy, where hast thou heard that thy spiritual father Paul hath now arrived? Today is fulfilled the word of the Lord, saying, "Verily, I say to you that ye will desire to behold one hour of your master and will not see it." O my brother Timothy, there hath overtaken us the day of grief and mourning, the day of darkness and blackness, and who will not cry out with the prophet, saying, "O that my head were waters and mine eyes a fountain of tears, then would I sit weeping night and day for the orphanhood of the church!"

O Timothy, gather together now all thy volumes, for who is it that will be found interpreting to thee the hidden speech of the prophets? [VI] Say now, "I am like Amos the prophet, I am a feeder of goats." And thou wilt also need neither to serve him in his bonds nor to study his blessed epistles; he will not send to thee that he is naked and scourged, nor wilt thou be disturbed through his being in great adversities, nor will he write to thee, "From Paul, the prisoner of Jesus Christ." Not at all will he need thee, nor will it be preached by thee from him in the cities, "Kiss ye my son and my beloved."

O my brother Timothy, take with thee Jeremiah the prophet which saith, "My heart is broken from grief, and what will allay it?" Who will not put on grief and mourning and whom will not the circuit of death encompass? "O ye priests, clothe you with sackcloth, [VII] and ye ministers of the altars, weep and mourn." "In Ramah is heard a voice, not of mourning only, but even of death." For two bitter strokes have come in one day and two griefs in one hour and two rending reports in one time, even grief and sorrow and mourning greater than all mourning. Now is fulfilled the word of Jacob, "Joseph have I lost and Benjamin do I not see;" and now Paul, the light of the church and glory of Christianity, is not present, and Peter, the foundation of the church and hope of believers, is not found. Fulfilled is the word of the prophet, saying, "Holy stones are cast away, rolled down in this day." Accomplished is what David [VIII] the prophet said, "They gave bountifully the dead bodies of thy servants to the birds of the heaven and the flesh of thy righteous ones to the beasts of the earth."

Where is Paul's course now? Those holy feet have rested from the toil of the way. His feet fall not in stocks and prisons—he is not pinioned or fettered—nor doth he travel unto strange countries⁵⁶ or enter cities and islands; his hands are not stretched out in the ropes of masts, nor doth he ride in ships. What country did he not enter and what city did he not pass through! How much did toil distress him! Where are those holy hands? How many godly epistles did he write! With how many chains were they manacled! How many bands did he receive from the people [IX] of the Jews! Where is that holy body that received the stroke and endured the adversities? Where is that eloquent mouth and practiced tongue—where the wisdom of the wise, the speech of philosophers, and the soul clothed with God? O my brother Timothy, let us make a feast for the observer of the feasts and let us bestow on that one the offering presented as an offering; remember thou that rememberer of the saints.

Who is it that will not mourn over those deserving of honor, for they were delivered unto death as evil-doers? O my brother Timothy, if thou hadst been a witness of that wonderful combat and hadst heard it, perhaps from the excesses of thy grief [X] thou wouldst have passed away; for thy grief was not great, as thou wert not present at the time of their going forth to receive the judgment. Who did not mourn in that painful and sorrowful hour, when their hands were manacled with chains like murderers and the crowds [were] assembled to see that wonder and the venerable old age reviled by the heathen and the Jews? Who is it that did not weep in that hour, when they were spitting in the faces of the two and both received beating from every side silent as gentle lambs? They greet each other with weeping and grief and separate in anguish and sorrow; they behold each other and are separated; and they are delivered [XI] unto death, O brethren and my members and my sons and one love—the one of them was delivered unto crucifying and the other unto slaying. What heart did not mourn, as it heard the truthful⁵⁷ Peter and Paul saying, “Depart submitting [to the will of God], O magnifier of the church!” The heavens were astonished at the separating of the saints; the earth was terrified when it received the innocent blood of the souls of the righteous ones; the air was pained on account of the death of these saints; the angels were astonished at the combat of that venerable old age; even the ignorant, when they beheld Peter hanging on the cross with his head downward, were distressed with grief!⁵⁸ (I, O my brother Timothy, was not near him when he received the judgment, for I went [XII] with Paul, for they were not martyred together in one place.)

Alas for me, O my brother Timothy, there was not a bitterer than that hour in which the swordsman commanded Paul to bow his head

⁵⁶ Lit., *the countries of the strangers.*

⁵⁷ Lit., *the fathers of truth.*

⁵⁸ Lit., *who is the one lacking knowledge?—when he beheld . . . , he was distressed with grief!*

under the sword, while his eyes overflowed with tears! Woe was me, O my brother, in that hour in which I saw him looking unto heaven and marking a cross on his holy forehead—and calmly without violence he bent his head under the sword. Woe was me, O my brother, from that hour in which I saw him dyed in his blood! Woe is me, O my spiritual brother, that thou art become worthy of such a death as this! Alas for me, O my spiritual father, how is it that thou art become to me one leaving me alone?

[XIII] Whither hast thou departed? Where shall I seek thee, O glory of Christianity and master of the nations? Who hath silenced thy melody that magnified the church? Who is it that hath made dumb thy harp that sounded the things of God? How shall I go unto thy disciples, O master of justice, and what shall I say to them about thee—that thou art imprisoned or bound? Which of them shall I send unto thee? Which of them dost thou need or which of them dost thou want?—for from now thou wilt not need one of them! From Jerusalem thou didst receive the manacles, and in Rome, after two years, they were loosed from thee. For David in his mourning thus was saying: “Woe to me, O my son; alas for me, O my child,” and I thus am ready to say, Woe to me, [XIV] O my father; alas for me, O my master; for for this wound⁵⁹ there is not found a bandage, and for this mourning there is no consolation, and for this sickness there is no cure. For in your life you became of one mind, and in your death your bodies were cast out like the dead bodies of animals.

How many churches are expecting your address, and how many priests are waiting to receive epistles from you today? Vain are the looks of thy disciples; from Rome today thy disciples have become orphans. Who henceforth will reconcile the angry? Who will elucidate the Scriptures⁶⁰ to us? We will not henceforth hasten unto Rome, nor will we say, Come, let us gather together and go unto Paul and hear from him the Scriptures and [their] explanation. [XV] We will not need the Scriptures of the prophets, for we will not find anyone who will explain them to us. Unto whom hast thou committed thy disciples, O master of truth? Blessed is Rome that she is deemed worthy in truth of this lordly honor. Jerusalem and Rome are sisters, for that one slew Christ and this one slew his apostles; Jerusalem will worship him whom she crucified and Rome will commemorate those whom she slew!

O my brother Timothy, I indeed saw a great wonder in the day in which the apostles Peter and Paul were crowned, for when they separated from each other, I perceived them entering together before me a certain door, the one holding the hand of the other, [XVI] clothed in royal apparel with crowns placed on their heads. And not I alone was deemed worthy of this sight, but also a certain young woman who was of the family of the impious Nero [and] whom Saint Paul had baptized. For when he went forth to martyrdom, he took from her the kerchief of her head and said to her, “When I return, I will bring thee it;” and when he bent his

⁵⁹ Lit., *stroke*.

⁶⁰ Or *books*, and so elsewhere.

head under the sword, he wrapped his face in that kerchief. And when the soldiers returned, that young woman said to them, "Where is Paul?" And they answered her, saying, "He is in Armanun⁶¹ slain [and] cast away, and as for thy kerchief, his face was wrapped in it [and it was] wet with his blood." And that young woman answered them, "Peter and Paul now passed by [XVII] me here clothed in royal attire with crowns placed on their heads, and that kerchief which I gave unto Paul he hath brought me." And when she showed them it they were astonished and worshiped God; and many of them believed in God and became Christians on account of this wonder.

And now, O my brother Timothy, they are near us in the spirit. O my brother, he whom thou wert loving hath departed unto Christ. And as were Saul and Jonathan [who] in their life and in their death were not separated, so also we were not parted from them until men separated them from us. And in this [kind of] separation there is not a cutting off of hope, for the separation cutting off hope is only when the angels separate some from others [XVIII] and kinsmen from those of their family. And it is not as though we had been divided from the followers of the apostles here; and there is not from that a cutting off of hope. The only separation that cutteth off hope is the going away from God there, in which necessarily it⁶² will not be for ever and ever. And they⁶³ will not approach one of those that love him. As for the souls of the righteous, they see each other and have memory and sight and know all things except speech, and as for Peter and Paul, they are in that blessed life and their souls are reposing in the abiding life which dieth not, and no soul is able to approach these their souls. Paul the reviler of God in the law and the honorer of him without the law, [XIX] even that one who was warring against Christ for the circumcision of the Jews [and afterward] was fighting the Jews and the heathen in the love and affection which he had for the churches of the Gentiles, Paul the desired and the beauty of the nations and the one stoned and imprisoned on account of the Gentiles—"O the depth of the riches of the knowledge of the wisdom of God, certainly no one can fathom his judgments!" But thou, O my brother, understandest these things, and God, the Father of every mercy, giveth thy soul understanding.

Where is Paul? Where is Peter? Where are those that spoke of divine things in truth? O my brother Timothy, woe are the children when their parents perish and the disciples when they lose their masters and the sheep when they lose their shepherds, and alas for the sick person from whom the physician is far off! Alas for that [XX] skilful and eloquent tongue that doth not make any inquiry; alas for the depth which doth not comprehend! Alas, O good Paul who gathereth the riches and storeth them in the Scriptures, if thou hadst said to us that thou wert departing in haste unto Christ, perhaps we had been enriched by the interpretation of thy epistles! What shall we do? Certainly thou hast deprived us of the reading of the Scriptures. Woe is me from

⁶¹ *Vide* note 39.

⁶² *I. e., hope.*

⁶³ *I. e., the separating angels.*

this grief and breaking of heart! O my brother Timothy, do not read the Old [Testament], but remember the offerings which Paul commanded us, knowing that every word performed by God is the end of a decree; for thus the godly Paul that spoke of divine things commanded, "If there be no interpreter in the church, do not read the Scriptures." And now [XXI] the possessor of wisdom hath taken all the explanations.

O my brother Timothy, fast and pray and watch and humble thyself that Christ may bring us unto the king with Paul our teacher. For the disciple of Elijah sought an extraordinary thing from his master, but he expected that he would not refuse the gift, for he followed his master and neither grew weary nor was negligent of his master, although the elements were agitated on his account and men, frowning on him, hated him; and he was not separated from his master. And he had many disciples, but none of them endured besides Elisha alone. And the children of Israel were reviling him, saying, "This is the disciple of the prophet, this is the disciple of the breaker of the law;" and he answered them not. And therefore he was fitted for the gift which he sought from his master. And thou also knowest that [XXII] Paul had many, but not one endured with him the adversities except thee alone; and in truth, O my brother, thou art deserving of the gift of grace. But that rewarder of toils will reward thee—may he recompense all the hardships and toils which thou didst endure with Saint Paul by the prayer of all whom thou didst serve in their bonds. Amen. And to God the Father of all be the praise with his only Son and the quickening Spirit now and evermore. Amen.